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a large part of his life. In the present volume he has naturally made no attempt to treat the subject historically, but only to make plain to the reader, so far as such things can be made plain, the nature and methods of this mysticism. After an introduction on the origin and development of Sufism in its relation to Islam, and the external influences which affected it (Christianity, Neoplatonism, Gnosticism, and Buddhism), the author devotes a chapter each to The Path, Illumination and Ecstasy, The Gnosis, Divine Love, Saints and Miracles, The Unitive State. A selected bibliography of writings on Sufism and of English translations of Sufi authors, with an index, completes the volume, the interest and worth of which are much enhanced by the abundant translations, chiefly by the author himself, in which the mystics are allowed to tell in their own way of the Path, and the Goal, and the Experience that makes the speaker dumb.

GEORGE FOOT MOORE.

HARVARD UNIVERSITY.

PHASES OF EARLY CHRISTIANITY 100 A.D.-250 A.D. J. ESTLIN CARPENTER, D.Litt. G. P. Putnam's Sons. 1916. Pp. xvi, 449. \$2.00.

The ex-Principal of Manchester College, Oxford, is well qualified to figure among the lecturers in the American inter-collegiate course on the History of Religions. He is an authority in the history and literature of Buddhism as well as in the early history of Christianity, and the lectures as now published show such mastery of the field of study that the reader is conscious that the high standard of former years suffers no diminution.

Principal Carpenter is the first in the series of lecturers to deal with the history of Christianity. His survey covers the period from 100-250 A.D., and his method is to reproduce in condensed outline the principal literary monuments of Christian thought.

Recent inquiry into the interaction of the oriental religions, which in the period of the early empire overflowed Western paganism and rivalled nascent Christianity in proclaiming ways of personal redemption and salvation of the soul by participation in the divine nature, has paved the way for Principal Carpenter's discussions of "Christianity as Personal Salvation" and "The Person and Work of the Saviour," and furnished much of his material. The lectures which follow these two opening discussions are on "The Church as the Sphere of Salvation," "The Sacraments as the Means of Salvation," "Salvation by Gnosis," and "Christianity at the Parting of the Ways"; by which is meant the beginnings of Roman hierarchy.

Seldom can the student of the development of Christian doctrine and Christian institutions find a more competent and more unbiased guide. It was time a restatement should come having regard to the better knowledge so recently acquired of conditions and modes of religious thought in the pagan world. Both scholars and the reading public will be grateful that Principal Carpenter has given his attention to this subject, as well as for the thoroughness with which he has performed the task.

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THE MYTHOLOGY OF ALL RACES. Vol. IX, Oceanic. ROLAND B. DIXON, Ph.D., Professor of Anthropology, Harvard University. Marshall Jones Co. 1917. Pp. xv, 364; 1 map, 24 plates, 3 figures.

The lack of convenient summaries of up-to-date information has been painfully manifest in the field of anthropology for a number of years. On practically every topic the older synthetic work, while often significant and still valuable, requires amplification and revision, while the more recent attempts are almost uniformly deficient in both trustworthiness of data and progressiveness of viewpoint. In condensing the vast and scattered material on Oceanian mythology into a single volume Professor Dixon has thus rendered a great service both to his colleagues and that ever widening circle of lay readers who take an interest in the ways and thoughts of primitive man.

The subject-matter is treated under the obvious geographical headings. In the apportionment of space the very unequal character of the available sources was the main determinant, the meagre discussion of Micronesia being the inevitable result of inadequate raw data. It seems especially lamentable that we are wholly without knowledge of the mythology of the most primitive peoples of the region, viz., the Tasmanians and Negrito populations. In all the sections the ethnologist would have preferred fuller treatment of what the author calls "miscellaneous tales"; but here he was obviously obliged to conform to the general editorial scheme of the series.

In his account of Polynesian mythology Professor Dixon establishes a point of primary importance. It had been commonly assumed that Polynesian cosmogony was fashioned on a single pattern of the so-called genealogical or evolutionary type, "the successive stages in the development of the cosmos being individualized and personified and each being regarded as the offspring of the next